

✽SEPTEMBER, 1888.✽

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NO. 9.

The American Missionary

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FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of ——— dollars, in trust, to pay the same in ——— days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association,' of New York City, to be applied, under the direction of the Executive Committee of the Association, to its charitable uses and purposes." The Will should be attested by three witnesses.

THE AMERICAN MISSIONARY.

VOL. XLII.

SEPTEMBER, 1888.

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American Missionary Association.

The next Annual Meeting of the American Missionary Association will be held at Providence, R. I., commencing at three o'clock Tuesday afternoon, October 23d. Rev. Arthur Little, D.D., of Chicago, will preach the sermon. On the last page of the cover will be found directions as to membership and other items of interest. Fuller details regarding the reception of delegates and their entertainment, together with rates at hotels, and railroad and steamboat reductions, will be given in the religious press and in the next number of the MISSIONARY.

A meeting of great interest is expected, and we trust our friends will make their preparations in due time to be present.

OUR RECEIPTS for the ten months ending July 31st are \$235,884.73, an increase of \$6,377.40 as compared with the corresponding months of last year. The increase from collections is \$12,628.92, and the decrease from legacies is \$6,251.52, leaving the net increase as stated. This increase from collections is gratifying; but our expenditures during the last ten months have been \$27,079.89 greater than for the same months last year.

This increase has been due not only to the imperative demands for the enlargement of the work, but to the added facilities afforded by the contributions of friends who have realized these needs and have provided the necessary buildings and improvements.

The patrons of the Association have been wont to rally in the month of September to save us from debt. Our average receipts from *collections* for that month for the past three years have been \$38,000, which is nearly double the average of our monthly collections for the past year. We hope our friends have not lost their zeal in our work, and that their hearts are as warm and their hands as liberal as ever.

We ask their attention to the two items that follow:

A Practical, Thoughtful Man.

A gentleman once said to a Secretary of this Association: "I contribute regularly to all our Congregational societies, and in addition to that I lay aside \$100 for the society that stands in the greatest need. I notice that

one or the other of these societies comes to the close of its fiscal year threatened with debt, and this year I think the American Missionary Association must have the \$100."

Thanks were duly expressed.

A Creed.

We believe that there are many such practical, thoughtful men in our churches who lay by money, some more, some less, for this good purpose.

We believe there are many more Christian people, who, while they do not plan so definitely, yet keep watch of the benevolent societies, and come to the rescue in time of need.

We believe that some give out of their abundance, and others, feeling themselves somewhat straitened yet realizing the difficulties of a benevolent society in like circumstances, decide, in the spirit of Christian self-sacrifice, to aid with their mite the embarrassed society.

We believe there are pastors, devoted and efficient in their parish work, who yet are broad-minded and large-hearted enough to keep a watchful eye on the interests of the great missionary societies, and, at the appropriate time, to urge upon their churches liberal contributions for the hour of need.

We believe that, at this time, the American Missionary Association is the society needing special help at the close of its financial year, and we earnestly exhort practical, thoughtful Christians and churches to make special remembrance of our wants by prompt and liberal contributions during the month of September.

WE begin this month the publication of a series of letters received from students or graduates of our various institutions in the South. They will be found very readable. Those of our friends who begin the one we publish in this number will read it through, we are very sure, and will be glad to read the others as they come in successive numbers.

HOW BRIEF the passage from life to death. This number of THE MISSIONARY contains a very interesting sketch of the Commencement exercises at Talladega College, written by Mrs. L. A. Orr; and yet, on another page, will be found the record of her death. Happy are they who are toiling in the Master's vineyard when the summons comes.

WE had the pleasure of an intimate acquaintance with Rev. G. D. Pike, D.D., for nearly twenty years. We knew that his studies ran beyond the range of official work, but we never suspected that he indulged in writing verses. Since his death, several hymns have been found, written by him, and,

on another page, we present one of these. It was written during his absence for his health and when he regarded the end of life as not far off, and indicates his faith and hope. The many friends of Dr. Pike will be glad to read this.

MR. MOODY.

Mr. Moody as a lay evangelist has made a marvellous, a unique, record in modern Christian labors. No layman, and few clergymen, have surpassed him in this peculiar work. But Mr. Moody's efforts in another line are attracting the attention and admiration of Christians in all parts of the world. We venture the prediction that one hundred years hence Mr. Moody will be better known by the schools he has founded than by the evangelistic work he has done. There is something about a permanent institution, like the opening of a living spring on the hillside, that is refreshing and perennial. John Harvard and Elihu Yale opened such fountains. Other men of to-day are doing the same thing in the South, either by the consecration of permanent funds or the founding of permanent institutions. May their number be multiplied.

AFRICA.

Alas for poor Africa! The day of her redemption lingereth. The rebellion of the Mahdi hindered the progress of civilization in the vast regions of the Upper Nile. It occurred precisely at the time that Rev. Dr. Ladd was making his explorations near the mouth of the Sobat, with a view to the establishment of the Arthington Mission. The hope that was entertained that this sudden and disastrous outbreak would soon be quelled has been disappointed. The Mahdi is dead, but he has a successor, Khalifa Abdullah, who, if he does not inherit the Mahdi's remarkable powers, yet can suffice to keep the Soudan in turmoil. Emin Bey has not been rescued and Stanley's whereabouts and safety are uncertain. Is it not time that the duty of the American of African descent to the land of his fathers should be pressed upon him, and that the Christian church should help to prepare him for that duty?

THE SIOUX BILL.

The friends of the Indians have sought earnestly and successfully to secure proper legislation looking to the civilization of the Indians. The Dawes Bill and the Sioux Bill have been hailed with joy as important steps in this direction.

But Senator Dawes himself and other intelligent friends of the Indians have foreseen the possible difficulties in the way. The refusal of the Indians

to sign the treaty at the recent council at Standing Rock, and the indication at this writing that the same refusal will meet the Commissioners at the Cheyenne, Rosebud and Pine Ridge Agencies, present the picket lines of these difficulties. But beyond all these lie the stronger hindrances. The great trouble is that the Indian is still an Indian, in his ignorance, his want of training for civilized life, his dislike of work, and his incompetency to make profitable use of the lands and teams and implements proffered to him. Of what use to any man, white or Indian, is 160 acres of land if he doesn't want it, if he doesn't know how to use it, and can't make a living on it? After all that has been said and done, the thing that the Indian needs is a *Christian education*. If he has that, he will know how to work and will be inclined to work, and will become a good and self-supporting citizen. Christian friends of the Indian! rally to the great work of Christianizing these Indians. The primer and the New Testament are their great want.

THE MOUNTAIN WORK AND THE COLORED PEOPLE.

There are three things which give special emphasis to the importance of pushing forward the "Mountain Work."

1. The great material, intellectual and spiritual destitution of the more than two million people of our Southern mountains—a people of good natural endowments, who respond readily to the life-giving impulses of a pure gospel—is the thing which appeals most directly to our sympathy.

2. Many well-informed business men are confidently declaring that this is the richest mineral region of the world. Already they are either building or planning railroads through every part of the mountains, which are made profitable not only by the wonderful mines which open at their approach, but also by the great forests of black walnut, poplar, and other valuable timber. This, of course, means that the present primitive condition of things cannot long remain. It must give way to something else. Whether it shall be to godlessness and wickedness of every form, or whether the natural religiousness of the people shall be met with pure and uplifting gospel influences—with the Church and the Christian school—depends in a large measure on what our churches and individual Christians say through the treasury of this Association. What will take years of work and thousands of dollars in the future can now be done in months and with hundreds.

3. But this work has a connection with our other Southern work which has been little noted. These mountains extend down into the very heart of the South, in a territory 200 miles broad and 500 miles long. In the late war, the people were loyal to the Union almost to a man, and thousands of them fought for its preservation. Slaves were few among them, and colored people are now scarcely more numerous than they are in the North, though the proportion is increasing. The result is a natural affiliation with

what are known as "Northern Ideas." The feeling against a Christian treatment of the colored people is neither so bitter nor so deep-rooted as elsewhere in the South. It has been demonstrated that no-caste churches and schools can be established and maintained, and the general sentiment of the whole region can, by vigorous missionary work, be moulded to the Christian view.

The people of this region—vivified and developed, intellectually and spiritually, on the broad basis of Congregational Christianity; believing in, and practicing, the doctrine that all men were created free and equal and should have equal rights in all public matters; and, in their new and fast-increasing commercial importance, in constant contact with other portions of the South—would furnish an unanswerable argument against the fears of the Southern white people with reference to the amalgamation of the races, and other direful results, which would follow a just treatment of the colored man. "And seeing the man which was healed standing with them, they could say nothing against it."

EMANCIPATION IN BRAZIL—WHAT IS TO FOLLOW?

It is a curious fact that, in precisely the last fifty years, slavery has been abolished by the four great nations holding the greatest number of slaves and representing the three great forms of the Christian religion—the Protestant, the Greek and the Roman Catholic.

Thus England, a Protestant power, emancipated her slaves in the West Indies in 1838; Russia, of the Greek Church, freed her serfs in 1861; the United States, a Protestant nation, emancipated her slaves in 1863; and now, Brazil, a Roman Catholic empire, completes the circle by emancipating her slaves in 1888.

While these facts are remarkable, and present cause for profound gratitude to God, there is yet a lesson of vital importance to be learned which Brazil needs to understand, and which, indeed, the other nations are not fully practicing.

In the British West Indies, very few white people remained after emancipation, and the blacks lacked their guidance and example; and besides this, it was years afterwards before the British Government made any adequate provision for the education of the ex-slaves. From these two causes have come nearly all the evils that have grown out of the emancipation.

Russia presents a still more striking lesson. In 1861, as the result of a great national movement towards constitutional liberty, her fifty millions of serfs were emancipated. The next year, she celebrated the thousandth anniversary of her national existence, and the enthusiasm for a free government was intensified. But all these hopes were dashed—no new constitution was given, the Czar ruled autocratically as before, the serfs were not educated or enfranchised, and largely sunk into ignorance and intemperance.

The result of all has been nihilism, and the Czar lives in hourly fear of death, and rules his people by terror, the prison and Siberia.

The United States has done far better. It enfranchised the slave and made him a citizen; the National Government, through the Freedmen's Bureau, expended several millions of dollars for his education; the States organized public school systems, and the benevolent people of the North rendered still more effective service, being the first to introduce the work, acting always, when permitted, in co-operation with the Bureau and with the States, and continuing its work, blending the educational largely with the religious. But in spite of all this, a dark cloud gathers on our horizon—the blacks are not allowed the free enjoyment of their guaranteed rights, and the facilities for educational and religious enlightenment are entirely inadequate. Three millions of the blacks of ten years of age and upward, in 1880, could not write. America needs not only to ponder these facts, but to act upon them promptly, if it would avert the impending danger.

In these facts Brazil should read her warning. If her ex-slaves are left in ignorance and vice, she has her work only begun, and the last end may be worse than the beginning. The laws of Brazil have favored gradual emancipation. It was the work of a woman that completed it. In the absence of the Emperor, who was sick in Italy, his daughter, as Regent, issued the final decree.

May we not hope that the womanly wisdom and philanthropy which dictated the initial act may prompt to the persevering use of the means of the last great duty? And may we not hope that, as thousands of the educated women of the North devoted themselves to the uplifting of the blacks in the Southern States, so their sisters in Brazil may give the crowning glory to emancipation in Brazil?

INTER-BLENDING OF MISSIONARY WORK.

The great London Missionary Conference, recently held, awakened much enthusiasm on the spot in behalf of foreign missions, and we believe that the published records and addresses will intensify and perpetuate that salutary influence. The Christian world needs arousing to the great work of the church in heathen lands.

There is, however, an inter-blending in all parts of missionary work that should never be overlooked. The home field is the source of the means, and men, and prayers, that must energize the work in the foreign field. Dead churches at home cannot give life to mission work abroad.

There is another form in which the home and foreign fields are blended. The American Missionary Association is ranked, and properly, as a home missionary organization, but it has its relations to the foreign field.

1. It is called to train the Freedmen of America for mission work in Africa. White men meet a speedy death in malarial Africa, and they come to the natives as strangers. The Freedmen can better endure the climate of

their fatherland and will be welcomed by the people as brothers. We believe that the great problem of African evangelization is destined, in the providence of God, to be largely solved by the ex-slaves of America.

2. The Indians of the United States have been ranked heretofore as coming under the work of foreign missions. At one time the American Board had the largest share of its work among these people. Other Christian denominations so classed their Indian missions, in part, at least—and all this properly, for the mass of the Indians are still heathen. The day will come when the Indian will be lost in the man, and then gospel work for him will be home or parish work. But at present the American Missionary Association is doing foreign mission work in the home field, among these Indians.

3. The Chinaman in America, like the Negro in America, is cultured and Christianized here very largely for the sake of China. He comes here not to stay, but to go back to the home of his fathers. Now, if we don't stone him, or mob him, but imbue him with the gospel, he goes back home as a missionary. A specimen of the spirit in which he returns can be seen in the touching letter from a Chinese convert in another column of this magazine. The Hong Kong Mission, established under the auspices of the American Board, and to which our converted Chinamen on the Pacific Slope contributed both men and money, is an illustration of the way in which the American Missionary Association touches the foreign field in China.

4. Last, but not least. The battle against caste must be fought, and the victory won, in America. As the last battle against slavery was fought and won here for the world, so we must fight the battle of caste here for India as well as for America. Fifty years ago very wise and good brethren said: "You Abolitionists are right *theoretically*, slavery is wrong and ought to be abolished immediately; but *practically* you are a set of visionaries. Slavery is a local institution, and if you wish to push your denominational interests in the South, you must establish your churches there and let the question of slavery alone." We have lived long enough to hear these brethren confess their mistake. There are wise and good brethren now that say: "*Theoretically*, caste is all wrong, but it exists and can't be overthrown, and if you wish to press your denominational work in the South, you must ignore that question and plant your churches on the color line." Somebody will live to hear those who take this position confessing their mistake. The American Missionary Association stands now on the caste question just where it once stood in regard to slavery. It will neither dodge nor compromise, and will plant schools and churches in the South, if at all, openly and avowedly disregarding class distinctions. It makes no effort to bring the races together, yet any man, woman or child, otherwise qualified, will be welcomed to its schools and churches, even if God has made him black. In waging this warfare in America, it is doing a Christian missionary work against caste in heathen nations of the old world.

SCHOOL ECHOES.

Question.—“When and how long did Solomon reign?”

Answer.—“10,000 years before Christ. He rained forty days and forty nights.”

Question.—“Susy, can you tell me what I read to you about yesterday?”

Answer.—“Christ and the twelve opossums.”

In Mississippi, one of our teachers taught her class faithfully the golden text, “Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground.” The next Sunday, only one girl could remember it, and she recited it thus: “Moses, Moses, take off them shoes.”

The colored preachers of the old time, in selecting their illustrations from Bible characters, are wont to give them a strongly imaginative turn; as for instance when one, in a long story of Abraham’s trial in offering up Isaac, represented him as “going along, holding on and not making any fuss during the journey by day, but at night when Isaac was not by, as praying and crying all night.”

ENGLISH AS SHE IS WRITTEN BY INDIAN STUDENTS.

THE RACES.—They are five races, which are the white and yellow, and black and red and brown. The yellow race likes to eat rat, and the black race likes to eat man, and the white race likes to eat frog, and the red race likes to eat buffalo.

The Caucasian is the strongest in the world. The semi-civilized have their own civilization, but not like the white race. The savage race kept their own ways, and they have had three occupations: they were hunted, fished and foughted to the other people. They beat, too. The white race have three occupations: agriculture, manufacturing and commerce.

The white people they are civilized; they have everything, and go to school, too. They learn how to read and write so they can read newspaper. The yellow people they half civilized, some of them know how to read and write, and some know how to take care of themself. The red people they big savages; they don’t know anything.

EXTRACT.

We do not print the extract given below because it has our approval, but because it is taken from a newspaper published by colored men, and is significant.

We have yet to learn that unless we organize for self-protection and make use of our organization, we shall continue to be used as foot-balls, and a target for infuriated white mobs. Unless we take active and aggressive measures for our safety, we shall continue to receive treatment which should not be administered to the beasts of the field. We do not believe there should exist one law for the white man and one law for the black man, as

there exists in the South to-day. We are all sovereign citizens, and should be protected by the laws alike. The present dispensation of the law in the South is an infamous outrage, and is unworthy of a great country like ours.

What is the remedy for this state of affairs? History shows that sooner or later oppressed people arise from their lethargy, and take by force that which is denied them by the laws of their country. What we need to do, is to organize such societies as the one so earnestly advocated by the editor of the late *Freeman*, and use such societies for the enforcement of the law and the obtaining of our rights when they are denied us.

The colored people of this country need not expect that their white fellow-citizens are going to aid them in this struggle, so we might as well put our shoulder to the wheel, buckle on our armor and go forth to the conflict with stern faces and undaunted courage. Blessings never come to those who recline upon the indolent couch of ease and wait for them; the honors of this life do not come unsought; a tree planted does not grow to maturity and produce abundant fruit unless nurtured and cared for until it is able to withstand the changes of the seasons. So with our condition in this country. As long as we remain silent while our rights are being filched from us, we may expect a continuance of this kind of thing.

Let us organize ourselves into a powerful and extensive organization and then we shall be in a position to make a systematic and aggressive, as well as harmonious, struggle for our rights. If we do this, we shall command the respect of all men, even if we fail in obtaining what we struggled for. But we shall not fail. Truth and justice sooner or later triumph, if those who champion them are only true to themselves.

DEATH OF MRS. L. A. ORR.

In the rest and quiet of vacation, death has come to the little band left at Talladega.

On July 15th, Mrs. Orr passed suddenly away from earth. The day before, while riding with a friend, the horse stumbled, and falling forward pulled her out of the buggy to the ground. It was not supposed she was seriously hurt, but later it was found that the fall had produced concussion of the brain. In about two hours she became unconscious, and lay in that condition through all the hours of the night. At 9:30 on Sabbath morning, without a word or look of recognition, she passed away. Thus has ended a most useful and consecrated life. She was president of our W. C. T. U., and none will be more missed. Tired teachers ever found a warm welcome, rest and quiet in her pleasant rooms, and guests of the college will remember with gratitude Mrs. Orr's careful thoughtfulness for their comfort.

Leaving a pleasant home at the North and remunerative occupation, Mr. and Mrs. Orr came into this missionary work with but a single aim, that of

doing good, and nobly has it been accomplished. By their efforts, mission schools in two out-stations have been established and funds obtained for a school and church in one, to be called Clinton Chapel in honor of the donors, most of whom lived in Clinton, Mass. Mrs. Orr visited these schools. Her personal presence cheered and encouraged them, and she gave from her own means with no unsparing hand to further the work. The death of their friend brings great sorrow to the people of these neighborhoods, and they are greatly cast down. "Shall we have to give up our new chapel?" and "What can we do without Mrs. Orr?" are questions asked on all sides.

Dear friend! God help us to more faithfully and prayerfully carry on the work you have laid down.

A. R. D.

ON TO JESUS; ON TO GOD.

BY REV. G. D. PIKE, D.D.

Holy Spirit, comfort me ;
 I am sadly stained by sin ;
 Help thou mine infirmity,
 Lead me where the Lamb hath been.
 Thou canst guide me o'er the road,
 On to Jesus ; on to God.

Finish thou the work in me,
 Now so graciously begun ;
 Thanks and praise my song shall be
 To the blessed three in one,
 As I hie me o'er the road,
 On to Jesus ; on to God.

I have grieved thee oft and sore,
 Quenched thy gentle, kindly voice ;
 Take, O take me evermore,
 Let my soul again rejoice.
 Set my feet upon the road ;
 On to Jesus ; on to God.

When my mortal days are done ;
 When I meet the Lamb that died ;
 Grant, O grant thy erring son
 Rest among the glorified,
 Ransomed, saved, along the road,
 On to Jesus ; on to God.

MATLOCK BANK, ENG., July 1, 1882.

THE SOUTH.

NOTES IN THE SADDLE.

BY REV. C. J. RYDER, DISTRICT SECRETARY.

The Sunday-school work of the A. M. A. has always been an important element of that work. The rapid development of this department within the past few years has been somewhat remarkable. Our friends expressed grateful surprise at the Portland meeting that the statistics were so exceedingly encouraging along this line. "The total Sunday-school enrollment, as it appears in the Annual Report of 1882, was 7,835, but we are able to report this year an enrollment of 15,109, an increase in five years of 7,274, or nearly 100 per cent.," was the very satisfactory showing as given in the last Annual Report.

Two interesting bits of history have recently come to me, which indicate that the Sunday-school work of the Association is developing with still greater rapidity and success. Reports were gathered from twenty-two of the students of Straight University, New Orleans, who taught school during the summer vacation. These students were not so busy with their work in the day-school as to neglect their duty as Christians in the organization of Sunday-schools. They were scattered throughout Louisiana and Mississippi, and reached many needy fields. They reported the following facts:

Number of pupils in the day-schools which were taught by them....	1,398
Number of Sunday-schools organized.....	13
These students were superintendents or teachers in.....	22
Number of scholars in these Sunday-schools.....	1,574
Number of hopeful conversions to Christ,.....	168
Five Bands of Mercy were organized with a membership of.....	181
Four Temperance Societies were formed with a membership of.....	241

These facts furnish us excellent evidence of the judicious and enthusiastic efforts of these colored students to save and elevate their own people. *Fifteen hundred and seventy-four* children gathered into Sunday-schools, most of whom were absolutely unreached before, by these twenty-two under-graduates of a single A. M. A. school !

It is not strange that the President of Straight University, in giving these facts, adds, with evident satisfaction:

"If a complete record could be made of all the work done in one year even, by past and present members of our school, or any of the A. M. A. schools, it would make an aggregate most wonderful."

* * *

Turning now to the progress of Sunday-school work in our great Mountain field, we find the same remarkable development. Calvary Congregational Church was organized at Pine Mountain, Tenn., Nov. 26, 1887, with thirteen members. The following striking facts are just reported as the results secured in the past few months by the energetic Christian workers in this church. Sunday-schools have been established in the following places, with the enrollment given below:

Calvary Church Sunday-school enrolled.....	142
Shiloh " "	127
New Prospect " "	68
Lick Creek " "	78

making a grand total of 415 children and young people gathered into these Sunday-schools on the mountain, and only *ten pupils* of this whole enrollment *had ever been in Sunday-School before ! !* Another school is soon to be formed in this neighborhood. This "Pine Mountain" field is about 20 x 60 miles, and the little church which the A. M. A. built during the past few

months is the only framed "church house" in the whole region. Think of it, O Christian friends, you who hold the Lord's money in trust, 1,200 square miles, with cabin homes scattered along every "cove" and fertile valley, left, to this year of our Lord 1888, with only one suitable place of worship!

In building this new church, the people themselves have strained every nerve and made large personal sacrifices. They have had the occasional services of the General Missionary of the A. M. A. for that locality, and I visited them once when Field Superintendent. They have also been assisted from the A. M. A. treasury, but they have labored in season and out of season themselves in order to establish this splendid work. The rapid development of the Sunday-schools is not the only feature of this work that merits our attention. One member of this church has distributed during the year 424 new Bibles and 145 second-hand Bibles. He has visited 500 families personally. He found that 60 per cent. of these people were without the Word of God in complete form. A few had mutilated copies of the Bible.

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There are hundreds of fields in the Mountain Work of the A. M. A. just as needy and just as hopeful as Pine Mountain. All the facts indicate that God has now opened this field to us. An intelligent mountaineer said to me, some months ago: "Our great and only hope lies in the A. M. A. and the Congregational churches of the North." Surely these churches will not disappoint this hope, nor refuse to heed the voice of God speaking to them in all the stirring events of this Mountain Work.

THE BUSY WORKERS.

The hive of the American Missionary Association in the South has no use for drones. The bees are at work summer and winter, and they improve not only the "shining hour," but have to be busy in rainy days as well. One of our workers who has long been in the field, and who deserves to be kept there still longer, writes as follows in accepting re-appointment:

I most cheerfully accept the work for another year, and to show you that it means work for me I will just give you my programme for the past two weeks: A rough ride two weeks ago this P. M. to the top of the mountain, and then on foot down the mountain to Spring City, to take the night train for Lexington. Got into Lexington Wednesday morning in a rain. Looked at this and that piece of property during Wednesday and Thursday, it raining most of the time. Came back Friday to Helenwood. Made some calls on Saturday and preached at night. Preached at 11 A. M. next day, and walked eight miles to Robbins and preached at night. Got up at 3 o'clock and walked four miles to catch a train that would stop at Glen Mary. Reached Spring City for breakfast at 6:30. Came up home and answered what letters I needed to, and went back to Spring City to stay all

night. Took train at six o'clock Tuesday morning for Sunbright. Rode out to Deer Lodge. Made four pastoral calls, walking four miles to do it, and was ready for an eight-mile ride in lumber wagon, Wednesday morning, in the rain to Mt. Vernon to deliver the oration of the day. Went back to Sunbright next morning and found your letters of the 3rd. Went to Emory Gap that evening. Walked out two miles in mud to see Bro. Clark. Came back to Sunbright Friday, so as to reach Deer Lodge for a church meeting that night. Made some calls Saturday morning, and then walked three miles to call on a Congregational family that ought to unite with our church here, and came back to preach at night. Taught a lesson in Sunday-school next morning, and preached. Walked to Sunbright, seven miles, and preached at night. Got up at 2 o'clock to walk seven miles to Glen Mary to take the early train to reach home and attend to correspondence so I can get off to Crossville to-morrow.

I do not always have it put on quite so thickly as this, but it is a pretty fair average.

TALLADEGA COLLEGE.

MRS. L. A. ORR.

Talladega College has just passed its eighteenth annual Commencement which, in many respects, was the most successful ever held.

The exercises began on Thursday night, June 7th, with an exhibition in the chapel by the second and third grades of Cassedy School, followed on Friday by exercises in the Primary Department, and at night by an exhibition by the fourth and fifth grades of Cassedy School, all of which reflected credit upon the teachers in charge. To many of our Northern friends, these may seem a very insignificant part of Commencement exercises, but to these parents, who consider all school work a failure which does not close with an exhibition, and who will travel miles to hear their children "say their pieces," they are a very important part. At these exercises the chapel was crowded almost to suffocation, the hall and windows were full, and many went away, as they could not find even standing room.

On Sunday, in the absence of Pres. DeForest, the baccalaureate sermon was preached by Rev. J. M. Sturtevant, D.D., of Cleveland, Ohio, and was full of rich thought and practical suggestions. At night, Rev. G. M. Elliott, of Selma, preached an excellent missionary sermon, very helpful to the students who go out into the dark places to labor among their people.

The mornings of Monday, Tuesday and Wednesday were occupied with public examinations in the different departments, and they all gave evidence of faithful work having been done by teachers and pupils. The examinations in theology and moral philosophy were especially fine, and would do credit to any Northern white students.

Monday night was given to the exercises of the three literary societies

connected with the college and these were conducted wholly by the students.

On Tuesday afternoon was the inspection of the industrial classes, printing office, barns, &c. In the large airy sewing-room were samples of work done by the girls, including quilts, garments of all kinds, and some very neat darning. In the printing office several young men were engaged in type-setting, presswork, etc., and the neatness of the printed programmes testified to the good work done by the "college press." Visitors to the Slater shop found the blacksmith at his forge, the painter, the glazier and the cabinet-maker busy at work, and the wonder was that one small shop could accommodate so many trades. The brick masons were laying the foundation for an addition to the building, which will give better facilities for work. The fine stock on the farm, the new and improved farming tools, the steam engine in operation, and neat barns, attracted many visitors.

A lecture at night by Dr. Sturtevant, on the subject "Manners," closed a very busy day.

Thursday was Commencement and the fullest day of the week. First came the graduating exercises; the class numbered seven, three young women and four young men from the Normal Department. Next came the alumni address and essay, after which the treasurer gave a brief statement of the resources of the college. The increase in attendance as compared with last year was more than eighty.

At the alumni dinner, in Foster Hall parlor, were present the alumni, the Faculty, and friends from the North, South, East and West, to the number of seventy in all. After supplying our physical wants, next in order came the toasts and responses. Dr. Andrews was master of ceremonies and in response to the toast "Our Theological Work," Rev. Spencer Snell, of Birmingham, spoke of the great need of an educated ministry among the colored people, and told an amusing story of the "call to preach" of a colored man. He was at work in the field, but soon got tired, and leaning on his hoe, he said to himself, "Dis hoe am *so* heaby, an' dis row am *so* long, an' dis sun am *so* hot, I tink dis nigger am called to preach de gospel."

Next Paul Bledsoe of Laredo, Texas, spoke for "Our Normal Work," James Brown for "Our Students," and Mr. Stephen Childs, of Marion, for the "Parents of our Students." Rev. J. Silsby, of Tenn., who was personally acquainted with the early history of the college, responded to the toast "The Founding of Talladega College." "Our Churches" was responded to by Rev. C. B. Curtis, of Selma, and J. R. Sims, of Shelby Iron Works. Dr. Andrews closed with a few words for the college.

At night, W. P. Hamilton and J. A. Jones, who were graduated from the theological department in 1887, were ordained to the work of the gospel ministry. This closed the exercises of the week. During the week, many kind words were spoken for the college by friends from different parts of the State, showing that the best colored people in the State appreciate the thorough work done here.

During the week President DeForest was very much missed, but we all hoped that what was our loss would be his gain in health and strength from his trip across the ocean.

TRINITY SCHOOL, ATHENS, ALA.

Another year of pleasant work has just closed. Teachers and students, though looking rather worn and weary, are in the happiest mood, for all feel it has been a *good year*. The latter part of this school year has been specially characterized by very earnest study, and an ambition to reach one hundred per cent. in every thing. *One* student has done this with a single exception, and says that he "shall surely make that up during vacation." All have attained a higher standing than usual, and our final examinations were excellent.

Our sending a class to Fisk University this year, with favorable reports of them coming from month to month, has proved a constant inspiration to our classes here, and we hope as the years go by, to send many more in the same direction.

But the great struggle with us is to hold our students long enough to take them through even an elementary normal course. Parents in their ignorance and extreme poverty, are in such a *hurry* to have their children teach and earn money to help support the younger ones, that, as soon as they can get a third grade certificate to teach in the public schools of the State, they are supposed to be *educated*.

And, too often, the people in the rural districts, impressed with the wonderful attainments of the young teacher, add to the folly of the parents in making these young people themselves, (only the weaker ones), think "they know enough, without going to school any more," and so they drift into the ranks of those who "think they are something, when they are nothing."

This is one of our discouragements, but we have very much for our encouragement in the beautiful *homes* that are springing up all over this fair South-land, and in the noble band of intelligent, consecrated, Christian workers who, in pulpits and school-houses, and in the conscientious and successful management of business, are leading their people to a higher plane of living and to a truer citizenship.

Our closing exercises were held on Monday night, May 28, our twenty-third anniversary. Our large and beautiful hall was packed as never before. The audience was appreciative and very enthusiastic. There were visitors from Birmingham and Decatur, and all the towns along the lines of railroad. They expressed great interest in what they saw and heard, promising to send us many new students in October; but the difficulty is to find suitable places for them to board, as the parents all prefer to have their children in the Institution under the constant supervision of teachers.

Our exercises were quite novel, and had some unique features that

greatly pleased the patrons. In all that was attempted, the pupils acquitted themselves well, and the *little* children especially pleased the patrons of the school in their beautiful and perfect Scripture recitations. All the Sunday-school Golden Texts from October to June, were recited without a mistake, also several Psalms and an entire chapter from Isaiah. Bible truth planted in the hearts of these young children, will, we trust, bear precious fruit in their future lives.

M. S. WELLS.

STUDENT'S LETTER.

HOW I WON MY SCHOOL.

MR. W. B. ROSS.

In the spring of 1881, I left Fisk University in search of a summer school. Knowing nowhere else to go, I went to the southwestern part of Arkansas. I had been informed by a Fisk student that there were vacancies in Hempstead county, and thither I bent my way in company with two other young men, also seeking summer employment, both of whom opened subscription schools in the State. I had taken two lessons a day in Latin during the school year just ended, and expected to "double my Greek" the next year. This would necessitate my being in at the beginning of the school year. I had always been politically inclined, and so had studied almost every artifice to win among strangers.

We three rode from Hope, Arkansas, to Washington, a distance of ten miles, in an old-fashioned ambulance.

On arriving at Washington, we were taken to the house of the colored teacher of that place. I looked at him; he extended his hand; I explained our business, and immediately he volunteered to assist us.

I had a particular school in view on leaving Nashville. On arriving at Washington, I learned from Mr. Shepperson, the teacher referred to, that one of the trustees of that school was in town.

I immediately started out in search of him. In a short time I was presented to a stoutly-built, heavy-set man, who was introduced as the gentleman I desired to see. I forthwith explained to Mr. Holt, for such was his name, that I had been informed that there was a colored school to be taught that summer in his district, and that I had come hoping I could get it.

"Yes," said he, "there is a school there, but it will be a month before it can open."

"Is that so?" said I. "I don't see what I'll do. Have you any objections to its being opened now?"

"Oh, no; if the colored people are willing, I am," said he.

But I could see in the tone of his voice something that showed an unwillingness to have the school begin before Mr. Holt's cotton was worked out. However, I took him at his word, and set out in the hot sun and sand, with

my satchel on my back, to the desired plantation. On the way, I saw two million lizzards, one billion spiders, and a trillion scorpions, to say nothing of tarantulas and centipedes that appeared in countless numbers along my path. I arrived at Mr. H.'s house about six o'clock in the evening, and proceeded immediately to the cabin where the colored people lived. Finding no one at the cabin, I went to the field.

"Good evening," said I to an old colored lady.

"Good evenin'," said she.

"I am from Fisk University, Nashville, Tenn. I have come out here to teach this school for you."

"Whar's 'Fesser Thomson?" said she.

"I don't know where the Professor is, but I'll teach for you. My name is Ross."

"Yas, sah."

"And your name?"

"Daffney."

"Mrs. Daffney, will you show me how to find the rest of the colored people in this settlement?"

"Yas, sah. Go down here and cross yonder, and you'll come to a big field and some trees, sah."

Before leaving Nashville, I put on my best. I knew, in case of any difficulty, my clothes would be an important factor in obtaining success. I went to an old colored man, plowing in that field, opened my duster, showed him my nice coat and shirt-stud, at the same time telling him, as fast as I could, whence I came, my object in coming, and reading the Fisk catalogue to let him learn something about the school.

He seemed satisfied with me. His countenance had changed from its troubled appearance to a pleasant one. But for ten minutes we argued the possibility of a cotton crop being made there if school opened then. I made point after point, but could not convince him, so put out after his wife. She was readily convinced of the desirability of having school open immediately; she promised to send three children, and to turn the old man.

I next encountered Jack Davis. "If you open school now, we'll starve next winter," said he.

I tried to show him differently, but was unsuccessful. I asked him for a drink. On reaching the house for it I explained my mission to his wife, and obtained her consent to open the school, with her promise to send two.

I next met a man who had no children to send. When I showed him the picture of Fisk University (Jubilee Hall), he immediately volunteered to work for me. He and I went and saw nearly every man in the community before 9 o'clock that night.

The majority were against me, but I had resolved to open school there and then. Time would not permit me to delay longer. The next day (Sunday) I was given a Bible class to teach in the Sunday-school. To my

surprise, on going out doors I found that a preliminary school meeting had been held under the trees and that the Sunday-school teacher, though against me on coming there, had changed and was marshalling his forces for the great meeting on the morrow.

At 11 o'clock that same morning I heard a rousing blast by a huntsman's horn. On inquiring, I found that my childless friend was telling the people to come together the next day. In the meantime, Jack Davis came over and discussed the matter with me. He closed by saying that I talked too fast for him, but that one thing was sure: he would send no children.

I did a great deal of talking that Sunday; not willingly, but on being introduced to the people as they came around to see me, nothing was left but to discuss in full the question of opening. It was an ox in the mire. Well, Monday came. The horn once more resounded through the woods. The people gathered from far and near. The chairman was elected, and, on stating the object of the meeting, took occasion to show them the impracticability of opening before the first of July. "There," thought I, "whipped again. The chair is against me." I arose and spoke ten minutes. On taking my seat, one opposed to me spoke. Among other things, he said: "Too many rascals are out from school, anyhow." Here one would rise on my side; there one on the other side. Every man, including myself, seemed to do his best to talk loud enough. The chairman showed weakness in presiding, and was lacking in a knowledge of parliamentary usage. Thought I, "here is my chance." Every time he blundered I arose and pointed out his error; showed him how to appoint his committees, and instructed him as to what motions took precedence. He saw my object, and informed me openly that he had participated in conventions in Helena. "It makes no difference," said I; "you are wrong in your ruling."

He began to look pitiful in the eyes of all. Men began to leave the room. Soon one-half of them were on the outside. The tide was turned. I went out to inquire more fully into matters. Nearly every man was now for me. "Then, come in," said I; "you can't help me out here." I remained behind to see that all came. The previous question, namely, to open the school on the first of June, was called. All stood up in the affirmative except the man who had seen the "rascals." I had won through the chairman's ignorance. I have often thought of it since, and see more fully every day that most battles are lost or won through incompetency on one side and superiority on the other, and that knowledge is truly a power.

I will add that Jack Davis was my best friend after opening that school, and Dick Brown, whom I met plowing on going from Aunt Daffney's house, carried my trunk a quarter of a mile for nothing, and loaned me his watch while I taught there. On going away, the man who was so afraid of the "rascals" came four miles to my house and carried my trunk thirteen miles to Hope—all for nothing. The crop turned out well. I gained twenty pounds, and, in a word, we were all happy.

THE INDIANS.

SPEECH OF AN INDIAN CHIEF.

At a Fourth of July celebration held at Lidgerwood, Dakota, a novel feature of the exercises was a speech by Magayohi (Chief Star), in the Sioux dialect, which being translated reads as follows, and which shows that if all the Sioux Indians were as intelligent and as well disposed as this chief, the Government Commission would have little trouble.

“This land which lies about us was once the property of my people ; you have now possession of it and have made yourselves homes and are rearing your families on the land which formerly belonged to my forefathers. I have no complaint to make of this fact, for it is perhaps better as it is. Our desire is to become like the white man ; to learn to cultivate the land and to make a living from it ; to learn to read and to write and to transact business ; to learn the principles of government and become citizens ; to acquire title to 160 acres for each member of our tribe. We have faith in the Great Spirit and in the Great Father at Washington, and believe that in time your people will teach my people to be like you ; the negro's skin is darker than ours, and you have made a man of him ; we ask the Government to do us the same justice.”

FORT YATES, DAKOTA.

FROM MISS M. C. COLLINS.

What are we going to do ? This is a question coming to us continually. The A. M. A. doubtless is in a happy mood and smiling condition, now that it has strengthened our forces by two new men—one, Rev. Mr. Cross, 300 miles below here, and one, Rev. Mr. Reed, 32 miles from here at the Agency. It is a good thing—a great deal better than not to have sent anyone. But now, think of it: An Agency containing 6,000 souls, scattered in villages of from twenty to fifty families in a village, and the settlements from five to ten miles apart.

I could put a hundred Bibles in as many homes now among Catholics and wholly heathen families where one, at least, could read it who has learned in some school of ours or the Presbyterians. I could give out a thousand Dakota Primers, or First Readers, into as many homes where they are anxious to read in their own tongue. There is no law against a Dakota's owning a Dakota Bible, nor reading a Dakota primer in his own home. We could establish ten schools where Sabbath services could be held, at once. We could so reach a great many homes and hasten the civilization and Christianization of these Indians by many years.

I go long distances into Catholic houses as well as others, to administer to the sick. Last night I had a Government teacher (a Catholic) and his sick wife, whom I have been treating, and their two children, here all night. I have been riding sixteen miles to treat her, and then riding home, the man always coming for me and bringing me back.

I have now given twelve years to this work. I have seen wonderful changes. I have seen men with painted faces and feathers following the leader on to darkness and death. I have seen the same men, clothed and in their right minds, stand before a heathen audience of their own people and heard one say, only last week: "Men and brethren, you know me as a man fierce in war—a man whose hands are stained with blood—a man bearing many wounds. My body still bears the marks, but Christ has made me whole. I am another man. My body is the same, but my heart is new. My soul is clean; my will has changed; I think differently. The Gospel has renewed me." It was one of the grandest pleas for the Gospel I ever heard. O! will you not empty your gold and your silver into the treasury? Will you not advance and take every post as fast as ready to surrender? Let us guard these people with a great army of the Lord. Send on the advance guard and bring up your reinforcements. I do not want to fall till I see Dakota taken for the Lord!

THE CHINESE.

CHRISTIAN CHINESE EN ROUTE TO CHINA.

It is some of the experiences of our Chinese brethren on their way to their native land that I have in mind in this title—not the bare fact that they do so return, or that their presence in their old homes cannot but become a leavening and a gradually revolutionizing influence there.

The subjoined letter is of special interest only because it is a little more full in its statement than others relating to other voyages. The writer, Ng Hing, was brought to faith in Christ at our Barnes Mission, and the letter is addressed to his teacher, Mrs. H. W. Lamont. Ng Hing is a modern Nathaniel. I scarcely ever spoke with him during the first months of his discipleship to Christ, but I felt like repeating that greeting which Jesus gave to the first Nathaniel: "Behold an Israelite indeed, in whom there is no guile." And I have found this impression abundantly confirmed by the testimony of his brethren and my own closer acquaintanceship.

The letter is a little old, being dated Nov. 17th. When it was first placed in my hands I asked the privilege of laying it before the readers of the *MISSIONARY*, but it has been crowded out till now. I give it with no attempt to set it right in its English. It will be understood as it is, and will be read, I

trust, with all the more interest, revealing, as it does, the attempt of an intelligent Chinese to wrestle with what must seem to him the awkward idioms of our outlandish tongue:

“ *Dear Teacher :*

“ I am arrived here safely, Nov. 15th, Tuesday, at noon. I thank you and Miss Lilian [daughter of Mrs. Lamont, and, like her mother, one of our teachers] very much indeed for your lovely present and the letter which you given me. I used to read it very often because it is very improve to me, and that I know the Lord Jesus has opened my soul-eye and raised me from the death of sin to a life of righteousness. I will to tell all my countrymen what great thing Jesus has done for me, just as much as I can speak to.

“ Now I want to tell you about our journey. We have met fifteen missionary ladies and gentlemen. Some go to Japan and some to China. And several Chinese Christian brethren were there, and we have joined with the missionary to have service on every Sunday morning. I am very glad we have so pleasant opportunity on the ship—sing to praise God and spoke the gospel of Jesus.

“ But on the Oct. 26th we meet a great tempest; the waves run over the deck, and the wind against the ship, dreadful. That made the Chinese heathen complain and say many wicked words against us Christians; and they said to themselves, too: ‘ We must not allow these Chinese Christians have the meeting on the ship because they tell us believe in Jesus and not worship the idol and image; therefore the evil spirits made the wind and the waves against the ship. Oh, I am very sorry for them, so foolish, when I heard that. For we trust in God and know he will take care of us, and even the tempest so great. God made it peaceful, and carry us all to get through safely—never drown. We should all thank God for his mercies and praise him so great and so powerful. But the heathen not mind God and do not care for their souls.

“ The missionary was very kindly to them and pity them so ignorant.”

“ On the 6th of Nov. Mr. Chalfant read Acts 17:24,-30, and I read it in Chinese and we try to explain it to them, but they were very proud, and not want to hear the Gospel of Jesus. They only crowd round us and make terrible noise, with revilings and indignity to us. That was to be fulfilled the words which Jesus had said to us Christians: ‘ Ye shall be hated of all men for my name’s sake.’ Well, no matter what *they* said; the Bible says: ‘ Love your enemies and do kindly to them that hated you,’ and we know God will be with us and help us in trouble, and even the heathen so persecuted us, but we do kindly to them and pray for them. Now please pray for me, for the temptation is great here; and pray for the missionary in China. * * * I do not forget all your kindness to me. Let God bless you and your family and all the scholars, and increase the number that believe in Jesus our Saviour. From Your scholar, NG HING.

I have room for a sentence or two from Chin Toy at Sacramento, in a

letter just received: "The tracts and small books were duly received. I was very glad for them. I think will do much good to our people. Street meetings here every Sunday. I give out some of the tracts at the end of the preaching. All hearers seemed very glad to come and get them. Each one say, 'Give me a piece.' I trust the Lord will bless the seed still growing, which were sown on these ground. This school is better lately. Had five or six new scholars come last week. The Christian brethren are all well and attend the meeting regularly."

And here is a little of the "shady side" in another field: "I found these three brethren here not quite love each other. They too much complained each other's faults. I felt very sorry for them. I think every one of them is try to do right, but they are all impatient; that is the trouble. I visited some stores in Chinatown; invited men to come to school. Some men told me many scholars stayed away because the Christian boys quarrel. So I thought better write you that you will pray for them on that matter. I told them we must love and forgive each other, hold fast together in the bond of peace, and serve the Lord with the pure heart, then we will bring forth fruit."

Sound doctrine, to which many a company of American believers would do well to take heed, though it comes from the pen of one who once sat in darkness and worshipped idol-gods!

WM. C. POND.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

WOMAN'S STATE ORGANIZATIONS.

CO-OPERATING WITH THE AMERICAN MISSIONARY ASSOCIATION.

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| MA.—Woman's Aid to A. M. A., Chairman of Committee, Mrs. C. A. Woodbury, Woodfords, Me. | ILL.—Woman's Home Miss. Union, Secretary, Mrs. C. H. Taintor, 151 Washington St., Chicago, Ill. |
| VT.—Woman's Aid to A. M. A., Chairman of Committee, Mrs. Henry Fairbanks, St. Johnsbury, Vt. | MICH.—Woman's Home Miss. Union, Secretary, Mrs. Mary B. Warren, Lansing, Mich. |
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| CONN.—Woman's Home Miss. Union, Secretary, Mrs. S. M. Hotchkiss, 171 Capitol Ave., Hartford, Conn. | MINN.—Woman's Home Miss. Society, Secretary, Mrs. H. L. Chase, 2,750 Second Ave., South, Minneapolis, Minn. |
| N. Y.—Woman's Home Miss. Union, Secretary, Mrs. William Spalding, Salmon Block, Syracuse, N. Y. | IOWA.—Woman's Home Miss. Union, Secretary, Miss Ella E. Marsh, Grinnell, Iowa. |
| ALA.—Woman's Missionary Association, Secretary, Mrs. G. W. Andrews, Talladega, Ala. | KANSAS.—Woman's Home Miss. Society, Secretary, Mrs. Addison Blanchard, Topeka, Kan. |
| OHIO.—Woman's Home Miss. Union, Secretary, Mrs. Flora K. Regal, Oberlin, Ohio. | NEB.—Woman's Home Miss. Union, President, Mrs. F. H. Leavitt, 1216 H St., Lincoln, Neb. |
| IND.—Woman's Home Miss. Union, Secretary, Mrs. C. H. Rogers, Michigan City, Ind. | SOUTH DAKOTA.—Woman's Home Miss. Union, Secretary, Mrs. S. E. Young, Sioux Falls, Dak. |

LETTER FROM SAN FRANCISCO.

My Dear Miss Emerson:

Having just returned from my class of Chinese children, my mother thought, for the sake of variety, I might give an account of this interesting though curious gathering. This class was formed about three years ago. There was no Sabbath-school for Chinese children at the time, and seeing the great need of one, and being unable to attend to it on Sunday, I decided to have it on Friday afternoon, at three o'clock.

About three-quarters of an hour before the time for commencing, I start for the children, going from home to home, inviting and coaxing them to come. I sometimes carry with me pieces of cake and candy or a bright text-card to attract those who seem more timid than the rest.

If I meet a stray child on the street, I say "Na lie dook she?" (You come to school?) Sometimes my labors are rewarded by seeing a bundle of clothes slip past me, and a minute afterward all is lost in oblivion in a small alley; but sometimes they slip their dirty hands into mine and trudge along with me, amid the jeers and contemptuous smiles of those passing by. Finally we arrive at our school room, between twenty and thirty children being present, ranging all the way from five to twelve years. We commence by singing three or four hymns; then all rise and repeat a prayer after me in concert, sentence by sentence. I then explain the Sabbath-school lesson through an interpreter, and either show the picture of the International Lessons, or a black-board drawing, and sometimes an object. I find, as with all children, their interest can be awakened and held by means of an object or picture. After letting each repeat the text given the week before, we close with the Lord's Prayer in Chinese; and after good-bye is said all around, I dismiss them, taking some of them home, as their parents are afraid to trust them across the car tracks alone.

These children are exceedingly bright and attentive, and as to their good behavior, I can sometimes hold up their example as worthy of the imitation of my class of American boys. Only to-day, in speaking of the lesson on "Worshiping the Golden Calf," I asked which they worshiped, God or idols, and one little girl said, "Me worship God; idols no good. They have eyes, no see; hands and feet, and no walk." And when I asked all to raise their hands who would worship Jesus, she raised both hands. When shown the picture of Abraham offering Isaac, one of them said, "Why did not he run away?" One day, when taking home a little girl of five years of age, she looked at the cable car which was passing, and said, "What for does that car go faster than that one (pointing to a horse car)? That has no horse." They ask innumerable questions, and want to know the why and wherefore of everything.

Oh! my dear Christian friends, pray for me, that I may be aided in teaching and guiding these precious souls, on whom so much of China's progress depends.

Yours in Christ,

LILIAN LAMONT.

OUR YOUNG FOLKS.

LITTLE INDIANS.

Perhaps there are little children in some of the beautiful homes in the cities who cannot understand that the Indians are not all born grown up, with feathers on their heads and tomahawks in their hands. One little blue-eyed girl once said to me with a very long O-o-o-o and her hand over her mouth, "Oh, o-h ! I did not know there were little Indian boys and girls !" but let me tell you, little Golden Hair, there are Indian boys and girls.

They have some very funny names, too. But there is one thing pleasant about it; their names are given to them because they mean something. As I write this article, I look out from my window and see an Indian boy with a roughly-made sled drawing his little sister up the hill so that she can slide down again behind him. Little Indians are not wholly unlike little white boys and girls. They eat and sleep, laugh and cry, but they do not fight. That comes with civilization.

I can from my window watch the boys and girls playing on the hillside every day as long as the snow lasts, and I never have heard a child cry nor have I seen one child hurt another. I can hear them laugh and shout and cheer when one tumbles off the sled, but no angry or bad words are ever used. They are very merry and happy when we remember that there is no Indian child that does not know what it is to be hungry and have the mother say there is no food.

When a little baby comes into an Indian home, he is wrapped up in a blanket and it is tied all about him so that he cannot use his arms or legs, and he looks very much like a rag doll, but he cries and laughs just like a real flesh and blood and bones baby. But, little Golden Hair, let me whisper to you one secret of the Indian baby's happy life: he never gets *spanked*! They leave that to the uncivilized white mother. So, after all, the white boy does not have all the good in life; does he? Only think of sliding down hill a whole morning without even a board between the smooth snow and the trousers, going home with wet and worn clothes and not getting whipped; not even sent to bed!

Indian children are never punished; but, after all, they are not bad. The boys like to hunt the snow birds with bows and arrows. They kill a great many too. The little girls play with corn-cob dolls and little tents and travois, or *toshoes*, as they call them, sometimes drawn by dogs.

The Indian children have hard lives after all. They cannot live to grow up unless they are pretty strong. A great many little ones die for want of good, wholesome food, and many for want of fresh air and warm clothes. We want all the little boys and girls in Christian homes to remember the little Dakotas. There is much good in them; and if they had the advantages you

have, perhaps they would be fully as well behaved, and as true and faithful to God, as are you. Will you help us to save the little Indians?

MARY C. COLLINS.

LITTLE INDIAN CHILDREN IN THE BIRDS' NEST AT SANTEE AGENCY, NEB.

They are such happy little girls, and so easily entertained. Just now I saw two of them getting such a merry time out of dragging the bowl of a large pewter spoon over the ground for a wagon, putting a little stick in the way to represent water they had to cross—for our recent rains have flooded the bottom-lands in several places. There was a nail lying in the spoon, and I asked what that meant. "Oh," Maggie said, "that is me, and I am going to the store to buy some beads." A shorter nail was there to represent her younger playmate. No little girls to-day, pushing their red-cheeked wax dollies in their miniature baby carriages, are any happier than our little Indian girls, drawing their broken pewter spoon and representing themselves by old rusty nails.

At our Missionary Society, which meets every Saturday for an hour, I generally read them a little story; sometimes from "The Pansy," which was sent us last year, or from "Our Little Men and Women," also a gift from an unknown friend. They enjoy it always and like to see the pictures; but the book that holds the charm, and of which they never tire, is "The Story of the Bible."

They have pieced two small quilts and one large one this season, and will finish two others of medium size. Our mite box contains \$2.50 at this date. These are the pennies that their parents send them to be used in this way, and occasionally they earn one by some little service for us.

HARRIET B. ILSLEY.

RECEIPTS FOR JULY, 1888.

MAINE, \$1,281.94.

Bangor. Hammond St. Ch.....	\$75 75
Bangor. J. H. Crosby, for Atlanta U.....	5 00
Bethel. Sab. Sch. of Second Cong. Ch.....	12 50
Blanchard. Mrs. Rose B. Packard, deceased, by J. C. B. Packard.....	5 00
Brunswick. Mrs. S. F. C. Hammond, for Student Aid, Atlanta U.....	25 00
Castine. Trin. Cong. Ch.....	5 00
Castine. Class No. 9, Trin. Sab. Sch., for Student Aid, Tougaloo U.....	1 25
Eastport. Sab. Ch. of Central Cong. Ch....	5 00
Falmouth. First Cong. Ch. and Soc.....	23 50
Gorham. Miss E. B. Emery, for Atlanta U.....	25 00
Hallowell. Mrs. H. K. Baker.....	5 00
Hampden. Cong. Ch. and Soc.....	5 79
North Yarmouth. Rev. J. B. Carruthers, 5; Cong. Ch. and Soc., 4.....	9 00
Portland. State St. Cong. Ch. and Soc., 150; Williston Ch., 84; Rev. F. T. Bayley, 25.....	259 00
Saco. First Parish Ch.....	21 68
Skowhegan. Island Av. Cong. Ch.....	12 65
South Waterford. Miss M. E. Shurtleff...	10 00
Wells. B. Maxwell, 20; First Cong. Ch. and Soc., 10.25.....	30 25

"Friend in Maine," for Williamsburg, Ky.....		\$10 00
Woman's Aid to A. M. A., by Mrs. C. A. Woodbury, Treas., for Woman's Work.		
Albany. Mrs. H. G. Lovejoy.....	3 00	
" Mrs. A. K. Cummings.....	3 00	
Auburn. High St.....	25 00	
" Sixth St.....	5 00	
Bethel. First Ch.....	14 00	
" Second Ch.....	12 00	
" Sec. Ch., Little Helpers.....	3 00	
Brunswick.....	72 00	
Berlin. (N. H.).....	10 00	
Calais.....	10 00	
Cape Elizabeth. Star Mission Circle.....	3 60	
Cumberland Center.....	20 00	
Dennysville.....	6 50	
Dennysville. Dea. E. P. Vose.....	5 00	
Dover and Foxcroft. Ch.....	17 00	
East Baldwin.....	10 00	
East Machias.....	4 00	
Freeport.....	22 00	

Freeport, South.....	\$42 85
Gilead.....	1 00
Gray.....	6 50
Harpwell Center.....	10 00
Harrison.....	6 00
Jonesboro.....	1 00
Jonesport.....	2 00
Lewiston, Pine St.....	27 00
Machias.....	20 00
Machiasport.....	8 75
Marshfield.....	2 00
Mechanic Falls.....	12 50
Minot Center.....	18 00
New Gloucester.....	26 50
North Yarmouth.....	4 00
Oxford.....	2 50
Phippsburg.....	5 23
Portland, High St. Ch.....	75 00
" State St. Ch.....	50 00
" Second Parish	
Ch.....	40 00
Pownal.....	3 10
Red Beach.....	1 00
Shelburne, (N. H.).....	2 00
South Bridgton.....	5 25
Steuben.....	5 00
Sweden.....	2 00
Turner.....	15 00
Upton.....	2 25
West Auburn.....	3 05
West Minot and Hebron ...	6 50
Whiting.....	1 75
Yarmouth, First Parish....	48 60

Received by Mrs. J. P. Hubbard, for Williamsburg, Ky.

Hiram, Mrs. Z. W. Banks, for Student Aid.....	1 00
North Yarmouth, Mrs. J. B. Carruthers, for Student Aid	11 14
Portland, Mrs. Nathan Dane, for Student Aid.....	5 00
Woodfords, S. S. Class, by Miss W. Perry, for Student Aid.....	4 00
Bethel, Mrs. D. W. Hardy, for Freight.....	3 00
Biddford, Mrs. J. W. Haley, for Freight.....	1 00
Farmington Falls, Miss S. G. Croswell, for Freight.....	2 00
Litchfield Corner, Mrs. J. T. Hawes, for Freight.....	1 00
South Freeport, Miss H. H. Isley, for Freight.....	4 50
West Falmouth, Rev. W. H. Haskell, for Freight.....	1 00

Clothing, etc., received by Mrs. J. P. Hubbard, for Williamsburg, Ky.:

Auburn, Bbl. by Mrs. F. S. Root.....	
Bethel, Bbl. by Mrs. D. W. Hardy.....	
Biddeford, Bbl. by Mrs. J. W. Haley.....	
Falmouth, Bbl. by Mrs. Geo. O. Knight.....	
Farmington Falls, Miss Susan G. Croswell, Box of Hats.....	
Litchfield Corner, Bbl. by Mrs. J. T. Hawes.....	
North Yarmouth, Bbl. by Mrs. J. B. Carruthers.....	
Phillips, Bbl. by Miss Cornelia T. Crosby.....	
Portland, Bbl. by Mrs. Chas. Frost.....	
South Freeport, Bbl. by Miss H. H. Isley.....	
West Falmouth, One and one-half Bbls., by Rev. W. H. Haskell.....	
Woodfords, Half-Bbl. by Miss W. Perry.....	
Unknown Source, Bbl.....	

701 93

33 64

NEW HAMPSHIRE, \$574.18.

Exeter, Mary E. Shute.....	\$50 00
Gilsum, Cong. Ch. and Soc.....	7 50
Great Falls, First Cong. Ch.....	30 00
Lebanon, Cong. Ch. and Soc.....	50 00
Lyme, G. W. Randlett, for Mountain White Work.....	2 00
Manchester, Hanover St. Cong. Ch. and Soc.....	32 13
Nashua, Ladies Miss'y Soc., by Dora N. Spaulding, for Woman's Work.....	20 00
Nashua, Betsy A. Wilson, for Negroes, Indians and Chinese and to const. ANNA M. WILSON, CARRIE FAY, MRS. JEFFERSON DEAN, NETTIE A. WILSON, IRA B. WILSON, ADDIE L. WILSON, ETTA A. WILSON and Mrs. NELLIE A. MORRIS L. M's.....	300 00
Penacook, Rev. A. Wm. Fiske, for Chinese M.....	5 00
Piermont, "A Friend".....	5 00
Walpole, First Cong. Ch.....	23 25

ESTATES

Portsmouth, Estate of Mrs. E. A. Brooks, by H. A. Yeaton, Ex.....	25 00
Cornish, Estate of Sarah W. Westgate, by Albert E. Wellman, for Trustees Cong. Ch. of Cornish.....	24 30

\$574.18

VERMONT, \$593.70.

Barre, Cong. Ch.....	17 08
Castleton, Sab. Sch. of Cong. Ch., for Indian M.....	25 00
Chelsea, Ladies, by Mrs. Ellen D. Wild, for McIntosh, Ga.....	10 00
Danville, Sab. Sch. of Cong. Ch.....	10 00
Franklin, Ladies, by Mrs. Henry Fairbanks, for McIntosh, Ga.....	2 65
Greensboro, Rev. S. Knowlton.....	20 00
Manchester, Miss Ellen Hawley, for Student Aid, Talladega C.....	70 00
New Haven, Cong. Ch. and Soc.....	19 00
North Craftsbury, Cong. Ch. and Soc.....	11 60
Norwich, Mrs. H. Burton.....	2 00
Quechee, Cong. Sab. Sch., Box of Books, for Talladega C.....	
Peacham, Ladies of Cong. Ch., by Mrs. C. A. Bunker, for McIntosh, Ga.....	26 00
Royalton, A. W. Kenney, 30, to const. SEYMOUR CULVER L.M., Cong. Ch. and Soc., 20.02.....	50 02
Saint Johnsbury, Ladies, by Mrs. Henry Fairbanks, for McIntosh, Ga.....	91 00
Saint Johnsbury, Ladies, ad'l for McIntosh, Ga.....	55 00
South Royalton, Mrs. Susan H. Jones.....	10 00
Thetford, First Cong. Ch.....	7 00
Vergennes, Miss Minnie Wood.....	2 00
West Brattleboro, Cong. Ch.....	9 24
Woodstock, Cong. Ch. and Soc.....	136 11
Woman's Home Missionary Union of Vt., for McIntosh, Ga., by Mrs. Wm. P. Fairbanks, Treas.:	
Manchester, L. H. M. S.....	5 00
	5 00

ESTATE.

Wilmington, Estate of Mary Ray, by E. M. Haynes, Ex.....	15 00
	\$593 70

MASSACHUSETTS, \$7,726.29.

Abington, Sab. Sch. of First Cong. Ch., for Student Aid, Fisk U.....	20 00
Adams, "Memorial Band" Box of C., Val. 10, for Tongaloo U.....	
Amherst, First Cong. Ch., 40; South Cong. Ch., 6.67.....	46 67
Andover, Mrs. Phebe A. Chandler, for Lexington, Ky.....	2000 00
Andover, Primary Dep't Sab. Sch. of So. Ch., Birthday Boxes.....	1 62

Ashland. Cong. Ch. and Sab. Sch.....	\$25 00	dren's Books, Toys, etc., for Williams-	
Auburndale. Cong. Ch., for Atlanta U....	17 11	burg, Ky.....	\$81 00
Auburndale. Rev. Horace Dutton and		Maynard. Cong. Ch. and Soc.....	60 00
"Other Friends," Prouty Job Print-		Medway. Village Ch.....	3 06
ing Press, for Atlanta U.....		Melrose. Miss S. J. Elder.....	18 00
Ayer. First Cong. Ch., for Indian M.....	12 52	Monterey. Cong. Ch.....	30 00
Boston. Union Ch.....	225 58	New Bedford. Mrs. M. L. F. Bartlett.....	100 00
"Miss Julia S. Bartlett, 100;		Newton. Eliot Ch.....	
Old So. Ch. Sab. Sch., 35;		Newton Centre. Maria B. Furber Miss'y	105 50
Berkeley Temple Sab.		Soc., for Atlanta U.....	64 09
Sch., 31.83; for Student		Newton Center. First Cong. Ch.....	104 22
Aid, Atlanta U. Miss		Newton Highlands. Cong. Ch. (25 of	98 59
Mary L. Thompson, 5;		which for Tougaloo U.).....	300 00
Chas. F. Atkinson. Box		Northampton. A. L. Williston.....	5 00
of Books; Horace P.		Northboro. Mrs. M. D. Wells.....	
Chandler, Box of Books;		North Brookfield. First Cong. Ch., to	
for Atlanta U.....	171 83	const. REV. CHARLES S. MILLS, ROSELLA	
"Union Workers of Union		H. WHITING and EDWARD L. HAYENS	100 00
Ch." for Indian M.....	5 00	L. M's.....	
"Mrs. Jacob Fullarton, for		North Brookfield. Ladies' Benev. Soc.,	2 00
Prof. Lawrence, Jellico,		First Ch., for Freight.....	27 43
Tenn.....	1 00	North Middleboro. Cong. Ch. and Soc.....	9 11
Dorchester. Second Cong. Ch.		Orange. Central Evan. Cong. Ch.....	6 00
and Soc. (10 of		Otis. "A Friend".....	51 00
which for Indian M.)	148 29	Oxford. First Cong. Ch.....	
"Harvard Ch.....	1 00	Paxton. Mrs. Rev. A. Morton, Bbl. of C.,	
Roxbury. Immanuel Cong. Ch.	105 93	for Tougaloo U.....	
"King's Daughters,"		Pepperell. Sab. Sch. Cong. Ch., for At-	30 00
Highland Cong. Ch.,		lanta U.....	
Box of C, for Touga-		Pittsfield. Sab. Sch. of First Cong. Ch.,	10 00
loo U.....		for Student Aid, Atlanta U.....	72 00
West Roxbury. South Evan. Ch.		Quincy. Evan. Cong. Ch.....	2 00
and Soc.....	22 14	Reading. Cong. Ch. "Special".....	6 84
Barre. Sab. Sch. of Cong. Ch.....	680 77	Richmond. Cong. Ch.....	7 00
Beverly. Dane St. Ch. and Soc.....	8 51	Sheffield. Cong. Ch. and Soc.....	10
Beverly. Sab. Sch. of Dane St. Cong. Ch.,	187 80	Shelburne Falls. A. M. Aids, add'l.....	3 00
for Student Aid, Atlanta U.....	16 00	South Deerfield. "L. S. C.".....	
Boxboro. Primary Class Cong. Sab. Sch.,		South Frammingham. South Cong. Ch.,	50 00
for Rosebud Indian M.....	2 00	for Student Aid, Atlanta U.....	
Brimfield. Mrs. P. C. Browning, 10; Mrs.		South Frammingham. R. L. Day, 25;	25 50
J. S. Webber, 1; First Cong. Ch., 6.80...	17 80	"Friend," 50c., for Mountain Work.....	
Brookline. Harvard Ch.....	74 13	Spencer. Cong. Ch., one 1,570 lbs. Mc-	
Chesterfield. Cong. Ch.....	5 00	Shane Bell, val. 504.48; cash for ex-	97 63
Coleraine. Cong. Ch.....	7 00	penses, 97.63, for Atlanta U.....	
Concord. "A".....	10 00	Springfield. Y. P. S. C. E., Hope Cong.	12 50
Clinton. W. M. Soc., for Talladega C.....	30 00	Ch., for Pleasant Hill, Tenn.....	
Cambridge. North Av. Ch. and Soc.....	150 31	Springfield. Home Miss'y Circle, Box of	
Cambridgeport. Ladies of Pilgrim Ch.,		C., Val. 34.95, for Tougaloo U.....	15 89
Box of C., for Tougaloo U.....		Taunton. Union Ch.....	18 35
Chelsea. First Cong. Ch.....	30 00	Templeton. Trin. Ch. and Soc.....	
Chester. Sab. Sch. Second Cong. Ch., for		Ware. H. B. Anderson's Sab. Sch. Class,	35 00
Jellico, Tenn.....	15 00	for Indian M.....	48 97
Danvers. Maple St. Cong. Sab. Sch., 28.39;		Wakefield. Cong. Ch.....	23 03
Bible Class Maple St. Cong. Sab. Sch.,		Waltham. Trin. Cong. Soc.....	
6.50; for Atlanta U.....	34 89	Waverly. Mrs. Daniel Butler, for Moun-	10 00
East Billerica. Mrs. A. R. Richardson,		tain Work.....	5 00
from her little children's Mite Box, for		West Hampton. "A Friend".....	
Mountain White Work.....	5 00	West Medway. Sab. Sch., of Second Cong.	13 32
East Cambridge. Miss Mary F. Alkin,		Ch.....	10 00
for Pleasant Hill, Tenn.....	5 00	Westminster. Cong. Ch. and Soc., ad'l ..	25 00
East Taunton. Cong. Ch.....	2 00	West Somerville. Young Men of Day St.	
Everett. Cong. Ch.....	17 19	Ch., for Pleasant Hill, Tenn.....	100 00
Fall River. Third Cong. Ch., for Indian M.	10 57	West Springfield. Ladies' Mission Circle	
Falmouth. First Ch., M. C. Coll.....	14 25	of Park St. Ch., for Tougaloo U.....	43 42
Georgetown. Sab. Sch. First Cong. Ch.,		West Springfield. Sab. Sch. of Park St.	5 00
for Atlanta U.....	10 00	Ch., for Student Aid, Atlanta U.....	5 38
Gloucester. Evan. Cong. Ch. and Soc.....	50 00	West Springfield. Mrs. Aaron Bagg's S.	
Haverhill. North Cong. Ch. and Soc., 200;		S. Class, for Indian M.....	31 00
Centre Cong. Ch. and Soc., 100.....	300 00	West Springfield. Ladies' Mission Circle	21 57
Haydenville. Cong. Ch. and Soc.....	14 15	of Park St. Ch., for Pleasant Hill, Tenn...	2 50
Holden. Cong. Ch.....	25 00	West Yarmouth. Cong. Ch.....	
Holliston. Cong. Sab. Sch. Primary Class,		Whately. Cong. Ch. and Sab. Sch. to	
6; Class of Young Men, 5.50; Class of		const. MRS. SARAH J. WELLS L. M.....	30 00
Boys, 2.30; for Student Aid, Talladega C.	13 80	Williamsburg. MRS. SOPHIA K. NASH, to	
Hubbardston. "Ladies," for Tougaloo U.,		const. herself L. M.....	21 57
20; Cong. Ch., 10.....	30 00	Williamstown. First Cong. Ch.....	2 50
Hyde Park. Woman's H. M. Union, for		Winchendon. North Cong. Ch., ad'l.....	80
Freight.....	9 00	Winthrop. "Friends".....	
Ipswich. First Ch. and Soc.....	20 00	Worcester. Plymouth Cong. Ch. 210.84;	
Lenox. Cong. Ch.....	21 75	Piedmont Ch., gr. 143.75; Family of	
Lexington. Hancock Ch.....	35 00	Hiram Smith, deceased, by Mary A.	
Littleton. Cong. Ch.....	19 00	and Joanna F. Smith, 50; Park Cong.	414 59
Lowell. "The Cent. Soc. of Eliot Ch."...	30 00	Ch., 5; Mrs. S. A. Howard, 5.....	
Malden. First Ch.....	48 15	Worcester. Piedmont Sab. Sch., for Ch.,	
Malden. Mrs. Dr. Wadsworth, Bbl., Chil-		Petty, Tex.....	100 00

Worcester. Mrs. Whittemore, for <i>Mountain Work</i>	\$2 00	Marlboro. Cong. Ch.....	\$16 37
Worcester. Logan, Swift and Brigham, Case Envelopes; Whitcomb Envelope Co., Case Envelopes, for <i>Atlanta U.</i>		New Haven. Howard Av. Ch.....	26 96
Worcester. Ladies' Benev. Soc. Central Ch., Bbl. of C., for <i>Tougaloo U.</i>		New London. First Cong. Ch.....	54 93
— "Cash".....	100 00	Norwich. Park Cong. Ch., for <i>Atlanta U.</i>	200 00
— "A Friend" for Rev G. W. Lawrence....	5 00	Norwichtown. "*, First Cong. Ch.".....	24 00
Hampden Benevolent Association, by Charles Marsh, Treas.:		Plantsville. "Tougaloo Mission Quintet," for <i>Tougaloo U.</i>	11 66
Chicopee. Second.....	38 05	Plymouth. Geo. Langdon.....	50 00
Feeding Hills.....	21 13	Putnam. Second Cong. Ch.....	35 38
Holyoke. First.....	23 27	Redding. "A Friend," for <i>Mountain Work</i>	10 00
Huntington. Second.....	21 10	Rockville. Second Cong. Ch.....	29 65
Long Meadow. Ladies' Ben. Ass'n.....	15 35	Simsbury. Cong. Ch.....	33 17
Long Meadow. Gentlemen's Benev. Ass'n.....	26 23	South Britain. Cong. Ch.....	9 89
Monson. Sab. Sch.....	50 00	Southington. First Cong. Ch.....	36 64
Palmer. Second.....	100 00	Taftville. First Cong. Ch.....	15 00
South Hadley Falls.....	14 00	Terryville. Cong. Ch., 45; Elizur Fenn, 5; Mrs. Elizur Fenn, 6.....	55 00
Springfield. First.....	20 00	Tolland. Cong. Ch.....	10 25
Springfield. North.....	44 32	Wallingford. H. L. Judd, for <i>Sch'p, Tougaloo U.</i>	70 00
Springfield. South.....	67 37	Wallingford. Cong. Ch.....	66 84
Springfield. Memorial.....	31 47	West Hartford. Anson Chappell.....	10 00
Westfield. Second.....	14 46	Westminster. Mrs. S. B. Carter, for <i>Thomasville, Ga.</i>	5 00
West Springfield. First Ch.....	35 00	Westport. Saugatuck Cong. Soc.....	24 76
West Springfield. Sab. Sch. First Ch.....	20 00	West Winsted. Second Cong. Ch. and Soc.....	134 32
West Springfield. Park St., for <i>Indian M.</i>	52 91	Wilton. Cong. Ch.....	10 00
West Springfield. Park St.....	5 00	Woodstock. First Cong. Ch. and Soc.....	24 22
Wilbraham.....	12 25	Woodstock. Sab. Sch. and Ladies of Cong. Ch., for <i>Thomasville, Ga.</i>	16 50
	611 91	— "A Friend in Conn.".....	100 00
ESTATE.....	\$7,226 29	— "A Friend," for <i>Student Aid, Atlanta U.</i>	17 50
Cambridge. Estate of A. E. Hildreth, by Trustees, for <i>Freedmen</i>	500 00	Woman's Home Missionary Union of Conn., by Mrs. S. M. Hotchkiss, Sec.:	
	\$7,726 29	Bridgeport. Ladies' Social Circle of South Ch., for <i>Conn. Ind'l Sch., Ga.</i>	35 00
RHODE ISLAND, \$297.10.		Chaplin. Ladies' Soc., for <i>Conn. Ind'l Sch., Ga.</i>	15 00
Central Falls. Cong. Ch.....	31 10	Enfield. Ladies' Benev. Soc., for <i>Woman's Work</i>	35 00
Little Compton. United Cong. Ch.....	16 00	Pomfret. Ladies' Soc., for <i>Conn. Ind'l Sch., Ga.</i>	20 00
Peace Dale. Rowland G. Hazard, for <i>Atlanta U.</i>	250 00	Hartford. Sab. Sch. of First Ch., for <i>Ind'l Work, Williamsburg, Ky.</i>	50 00
CONNECTICUT, \$2,395.14.		Wallingford. W. H. M. U., for <i>Ind'l Work, Williamsburg, Ky.</i>	25 00
Bethel. "Willing Workers," for <i>Student Aid, Talladega C.</i>	25 00		180 00
Bolton. By Rev L. H. Barber.....	12 50	NEW YORK, \$2,270 42.	
Bristol. Cong. Ch., for <i>Student Aid, Tougaloo U.</i>	50 00	Brooklyn. Plymouth Ch.....	1164 15
Bristol. Mrs. Lewis, for <i>Williamsburg, Ky.</i>	2 00	Brooklyn. "A Life Member," to const. Miss Isabel Shirley L. M.....	30 00
Bridgeport. Sab. Sch. of Second Cong. Ch., to const. CHESTER W. BENNETT L. M.....	50 00	Brooklyn. S. Ballard, for <i>Tougaloo, Miss.</i>	250 00
Canaan.....	2 00	Brooklyn. Woman's Miss'y Soc. of Lewis Ave. Cong. Ch., for <i>Woman's Work</i>	13 40
Center Brook. Ladies of Cong. Ch., for <i>Conn. Ind'l Sch., Ga.</i>	25 00	East Beekmantown. John S. Kirby.....	10 00
Central Village. "A Friend," for <i>Conn. Ind'l Sch., Ga.</i>	1 00	East Bloomfield. Cong. Ch. and Soc.....	41 67
Cornwall. Sab. Sch. of Cong. Ch.....	22 32	Fillmore. L. L. Nourse.....	5 00
Cromwell. Ladies of Cong. Ch., by Miss M. G. Savage, for <i>Conn. Ind'l Sch., Ga.</i>	19 00	Hopkinton. Cong. Ch.....	10 00
Danielsonville. Westfield Cong. Ch. and Soc.....	30 37	Jamestown. Rev. W. D. Henry.....	10 00
East Avon. Cong. Ch.....	16 00	Jefferson. Mrs. Susannah Ruliffson.....	2 50
East Hartford. First Ch.....	40 00	Little Valley. First Cong. Ch.....	4 00
Fairfield. Sab. Sch. of Cong. Ch., for <i>Indian Sch'p.</i>	50 00	Lowville. Mrs. Lydia C. Hough.....	20 00
Farmington. Cong. Ch. (200 of which from Henry D. Hawley to const. ROBERT K. HOWE and JOHN LEON WEBSTER L. M's.).....	317 63	Middletown. Samuel Ayres.....	5 00
Glastonbury. Miss A. M. Goodrich.....	60 00	New York. S. T. Gordon, 100; F. P. Shumway, 1.50.....	101 50
Goshen. Cong. Ch.....	28 86	New York. Morris K. Jesup, for <i>Atlanta U.</i>	200 00
Greenfield Hill. Cong. Ch.....	12 19	Norwich. Cong. Ch. and Soc.....	39 60
Guilford.....	100 00	Oswego. Cong. Ch.....	140 04
Hadlyme. R. E. Hungerford, 100; Jos. W. Hungerford, 100.....	200 00	Perry Center. Mrs. M. G. Richardson, "in Memory of Rev. J. C. Richardson".....	2 00
Kensington. Cong. Ch., bal. to const. MRS. MARY P. QUILL L. M.....	4 25	Poughkeepsie. Cong. Ch., 26.54; First Reformed Ch., 21.92.....	48 46
Lebanon. First Ch.....	32 38	Rensselaer Falls. Cong. Ch.....	5 10
Mansfield Center. Cong. Ch.....	16 60	Spencerport. Cong. Ch. and Sab. Sch., to const. Miss LOTTA M. SPENCER, L. M., Tremont. "A Friend".....	33 00
		— "A Country Friend".....	100 00
		— "A Friend in Essex Co.".....	25 00

NEW JERSEY, \$46.00.		MICHIGAN, \$178.42.	
Arlington. Mrs. G. Overacre.....	\$1 00	Cheboygan. Sab. Sch. of Cong. Ch., for Indian M.....	\$1 30
Westfield. "Mission Band," by Miss M. C. Alpers, for Santee Indian M.....	45 00	Cedar Springs. Rev. E. C. Herrington....	5 00
PENNSYLVANIA, \$30.00.		Detroit. Fort Wayne Cong. Ch.....	5 06
Cowdersport. Mrs. M. W. Mann.....	5 00	Grand Blanc. Cong. Ch.....	13 25
Pittsburg. First Cong. Ch.....	10 00	Hancock. W. M. Soc., for Student Aid, Talladega C.....	25 00
Ridgway. Young People's Bible Class, by Minnie Kline, for Oaks, N. C.....	5 00	Hudson. Cong. Ch.....	12 65
Washington. Mrs. Mary H. McFarland..	10 00	Imlay City. First Cong. Ch., for Indian M.	1 75
OHIO, \$325.22.		Michigan Centre. Cong. Ch.....	3 20
Ashland. Mrs. E. Thomson.....	2 28	Middleville. Cong. Ch.....	2 26
Bellevue. S. W. Boise.....	100 00	Pleasanton. Cong. Ch.....	2 00
Brownhelm. C. H. Perry.....	10 00	Saint Joseph. Cong. Ch.....	27 45
Cincinnati. Central Cong. Ch.....	81 15	White Lake. Robert Garner.....	10 00
Cleveland. "Harry, Bert and Others," Jennings Av. Cong. Ch., for Ponies.....	2 15	Woman's Home Missionary Union of Mich., for Woman's Work, by Mrs. E. F. Grabill, Treas.:	
Cuyahoga Falls. Cong. Ch.....	5 03	Covert. L. M. S.....	10 00
Edinburg. B. E. Bingham and "Friends," for Indian M.....	10 00	Detroit. Ladies' Union of First Cong. Ch.....	50 00
Garrettsville. Cong. Ch., 8, and 1.21 from "the Children".....	9 21	Grand Blanc. "Willing Workers".....	9 50
Huntsburg. A. E. Millard and Mrs. M. E. Millard.....	15 00		69 50
Lodi. Cong. Ch., 7.85; Ladies' A. M. A., 2.25.....	10 10	WISCONSIN, \$417.53.	
Medina. Sab. Sch. Class, by Miss May Woodward.....	1 00	Beloit. "L. M." Second Cong. Ch.....	5 00
Oberlin. First Ch.....	54 30	Bloomer. First Cong. Ch.....	3 54
Salem. David A. Allen 5 of which bal. to const. REV. DE COSTA POMERENE L. M.).....	25 00	Delavan. Chas. T. Smith.....	100 00
ILLINOIS, \$1,567.36.		Evansville. Cong. Ch.....	20 25
Aurora. First Cong. Ch.....	8 78	Janesville. First Cong. Ch.....	50 00
Bartlett. Cong. Ch.....	20 75	La Crosse. First Cong. Ch.....	43 43
Bunker Hill. Cong. Ch.....	15 00	Lake Geneva. First Cong. Ch.....	10 00
Chicago. "Friends in New England Ch." for Student Aid, Atlanta U.....	60 00	Madison. First Cong. Ch.....	10 42
Delavan. R. Hoghton.....	10 00	Menominee. Cong. Ch.....	14 56
Downers Grove. Sab. Sch. Cong. Ch., for Sch'p Fund, Fisk U.....	9 00	Muckwanago. Cong. Ch.....	2 13
Dundee. Mrs. A. M. Rover, for Dakota In- dian M.....	6 00	Watertown. Cong. Ch.....	6 20
Evansston. Cong. Ch., to const. HARLOW B. HILL and A. D. SANDERS L. M's.....	86 87	Woman's Home Missionary Union of Wis., for Woman's Work:	
Glencoe. Ch. of Christ.....	28 67	Appleton. W. H. M. S.....	8 25
Granville. "A Friend".....	25 00	Baraboo. Mrs. Dea. Clark..	1 50
Hennepin. Cong. Ch.....	15 00	Beloit. First Ch., W. M. S., to const. MRS. LYDIA S. H.	
Hinsdale. Cong. Ch.....	25 00	HAMLIN L. M.....	30 60
Hinsdale. Y. L. Miss'y Soc., for Sch'p Fund, Fisk U.....	20 00	Berlin. W. H. M. S.....	5 00
Jacksonville. First Cong. Ch.....	47 60	Black Earth. Dr. Stoddart.....	2 00
Lockport. First Cong. Ch.....	4 65	Boscobel. W. H. M. S.....	5 00
Lyndon. Cong. Ch.....	5 00	Brodhead. Misses E. and J. Sherman.....	5 00
Millburn. Cong. Ch.....	8 74	Clinton. W. H. M. S.....	4 25
Millington. Mrs. D. W. Jackson, for In- dian M.....	5 00	Eau Claire. W. H. M. S.....	13 30
Moline. Juv. Soc. of Cong. Ch., for At- lanta U.....	7 86	Fond du Lac. W. H. M. S.....	10 00
Oak Park. Y. L. Miss'y Soc. of Cong. Ch., for Student Aid, Atlanta U.....	50 00	Lake Geneva. Ladies' Aid Soc.....	12 85
Ottawa. Cong. Ch.....	22 78	Mauston. Mrs. C. W. Bar- ney.....	5 00
Paxton. Mrs. J. B. Shaw, for Student Aid, Atlanta U.....	10 00	Milton Junction. Misses Chapman.....	1 25
Plymouth. Cong. Ch.....	12 24	Milwaukee. Pilgrim Ch., W. H. M. S.....	15 00
Providence. Cong. Ch.....	8 45	Rosendale. L. H. M. S.....	5 00
Ridge Prairie. Rev. Andrew Kern.....	3 00	Sun Prairie. Mrs. Buel.....	1 00
Sheffield. Cong. Ch.....	20 00	Waukesha. Y. P. S. C. E.....	10 00
Streator. Cong. Ch.....	5 67	Wauwatosa. W. H. M. S.....	7 00
Udina. Cong. Ch.....	5 30	Windsor. W. H. M. S.....	10 00
Woodburn. Cong. Ch.....	11 00		152 00
ILLINOIS Woman's Home Mission- ary Union, for Woman's Work, by Mrs. C. E. Maltby, Treas.:		IOWA, \$161.81	
Ill. W. H. M. U.....	10 00	Algona. A. Zahlten.....	12 00
	10 00	Anamosa. Cong. Ch. and Soc., 21.48; Sab. Sch., 4.52.....	26 00
ESTATE. \$567 36		Cedar Rapids. "Busy Bees," Sab. Sch. First Cong. Ch.....	2 00
Chicago, Estate of Philo Carpenter, by Executors.....	1,000 00	Creston. Cong. Ch.....	1 70
	\$1,567 36	Des Moines. Mrs. J. F. Rollins, for Stu- dent Aid, Talladega C.....	3 00
		Larchwood. Cong. Ch.....	1 00
		Manchester. Cong. Ch.....	20 00
		McGregor. Y. P. Mission Band of Cong. Ch., for Student Aid, Straight U.....	12 50
		Osage. Cong. Ch., ad'l to const. MISS AN- NETTE H. WHITNEY and MISS STELLA LULA FAY L. M's.....	57 84
		Reinbeck. Cong. Ch.....	24 77
		Waterloo. Mrs. M. B. Forry, for Talladega C.....	1 00

MINNESOTA, \$541.33.		CALIFORNIA, \$17.40	
Clearwater. Cong. Sab. Sch. of Fish Creek.....	\$6 25	Riverside. Sab. Sch. Class, by Chas. W. Herron.....	\$3 75
Elk River. Union Ch.....	6 83	San Diego. Second Cong. Ch., 2.65; Sab. Sch., Second Cong. Ch., 1.....	3 65
Faribault. Cong. Ch.....	32 40	Stockton. Rev. J. C. Holbrook, D.D.....	10 00
Granite Falls. Cong. Ch.....	1 58	DISTRICT OF COLUMBIA, \$8.31.	
Northfield. "Willing Workers," by Gertrude Scriver.....	22 50	Washington. Lincoln Memorial Ch.....	8 31
Rushford. Cong. Ch.....	3 91	KENTUCKY, \$78.20.	
Saint Cloud. First Cong. Ch.....	11 00	Williamsburg. Cong. Ch.....	48 20
Tivoli. Lyman Humiston.....	2 00	Williamsburg. Tuition.....	30 00
— "Thank Offering," (50 of which for Student Aid, Atlanta U.).....	200 00	NORTH CAROLINA, \$86 37.	
Minn. Woman's Home Missionary Society, for Woman's Work, by Mrs. Clara N. Cross, Treas.:		Nalls. Dea. A. B. Bruton.....	50
Alexandria. W. M. S.....	20 00	Troy. Tuition, 1.55; "Friends," 1, by S. D. Leak.....	2 55
Austin. W. M. S.....	9 80	Wilmington. Cong. Ch.....	83 32
Elk River. S. S.....	3 05	TENNESSEE, \$119.25	
Excelsior. W. M. S.....	3 56	Grand View. Tuition.....	29 80
Glyndon. Children's M. Band.....	2 30	Helenwood. Judge J. C. Parker.....	2 50
Granite Falls. W. M. S.....	1 88	Memphis. Tuition.....	15 00
Detroit. W. M. S.....	1 00	Nashville. Rent.....	6 50
Marshall. W. M. S.....	5 00	Robbins. Cong. Ch.....	90
Mapleton. W. M. S.....	2 50	Sherwood. Tuition.....	64 55
Minneapolis. W. H. M. S., Plymouth Ch., to const. Mrs. C. T. INGERSOLL, Mrs. CHAS. L. LEONARD and Miss ADA WHITE L. M's.....	81 50	GEORGIA, \$59.80.	
Minneapolis. Y. L. M. S., Plymouth Ch.....	20 75	Andersonville. Coll. "Children's Day".....	45
Minneapolis. W. M. S., Second Ch.....	6 00	Atlanta. Nettie Stith, for Atlanta U.....	50
Minneapolis. Children's Miss. Band, Open Door Ch.....	2 00	Marietta. Cong. Ch, 50c, and Sab. Sch. 50c.....	1 00
Morris. W. M. S.....	5 47	Rutland. Coll. "Children's Day".....	65
Northfield. W. H. M. S.....	40 00	Thomasville. Tuition.....	55 10
Saint Paul. W. H. M. S., Park Ch., to const. Mrs. HUGH M. MILLER L.M.....	35 00	Woodville. Pilgrim Ch.....	2 10
Saint Paul. W. H. M. S., Plymouth Ch.....	10 00	ALABAMA, \$245.65.	
Stephen. W. M. S.....	1 65	Marion. Tuition.....	55 00
Waseca. W. M. S.....	3 40	Selma. Rent.....	100 00
	254 86	Talladega. Tuition.....	90 65
MISSOURI, \$75.00.		MISSISSIPPI, \$1004.00.	
Saint Louis. Pilgrim Cong. Ch.....	75 00	Tougaloo. State Appropriation, for Tougaloo U.....	1000 00
KANSAS, \$93.40.		Tougaloo. Rent.....	4 00
Boston Mills. J. Hubbard.....	5 00	INCOMES, \$750.00.	
Burlington. First Cong. Ch.....	7 50	Avery Fund, for Mendi M.....	570 00
Douglass. Cong. Ch.....	1 25	Belden Sch'p Fund, for Talladega C.....	30 00
Lawrence. Plymouth Ch., 49.06; Second Cong. Ch., 6.....	55 06	Graves Library Fund, for Atlanta U.....	150 00
Solomon City. "Thank Offering from a Friend".....	5 00	CANADA, \$5.06.	
Sterling. Cong. Ch.....	19 59	Montreal. Chas. Alexander.....	5 00
MONTANA, \$12.76.		SANDWICH ISLANDS, \$400.00.	
Helena. First Cong. Ch.....	12 76	"Sandwich Islands. A Friend".....	400 00
DAKOTA, \$42.63.		CHINA, \$5.00.	
Carrington. Cong. Ch., for Indian M.....	4 75	Fenchow Fu, Shansi. Rev. J. B. Thompson.....	5 00
Clark. Cong. Ch.....	6 20	Donations.....	
Lake Preston. Cong. Ch.....	11 00	Estates.....	\$17,683 88
Valley Springs. Cong. Ch.....	4 09	Estates.....	1, 64 30
Vermilion. Cong. Ch.....	13 39	Incomes.....	750 00
Dakota Woman's Home Missionary Union, for Woman's Work, by Mrs. Sue Fifield, Treas.:		Tuition.....	1,341 65
De Smet. W. M. S.....	3 20	Rents.....	110 50
	3 20	Total for July.....	\$21,450 33
NEBRASKA, \$28.63.		Total from Oct. 1 to July 31.....	235,884 73
Tremont. Cong. Ch.....	20 63	FOR THE AMERICAN MISSIONARY.	
Hemingford. Cong. Ch.....	3 00	Subscriptions for July.....	\$ 47 89
Oxford. F. A. Wood.....	5 00	Previously acknowledged.....	826 12
OREGON, \$7.49.		Total.....	\$874 01
East Portland. First Cong. Ch.....	7 49	H. W. HUBBARD, Treasurer, 56 Reade St., N. Y.	
WASHINGTON TER. \$5.00.			
Christopher. White River Cong. Ch.....	5 00		